Moderation in calling to Allah

Muhammad ibn Salih Al-Uthaymeen

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الاعتدال في الدعوة إلى الله

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Moderation in calling to Allah**) by (**Muhammad ibn Salih Al-Uthaymeen**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

Introduction

بسم الله الرحمن الرحيم

All praise is due to Allah. We praise Him, seek His help, ask for His forgiveness, and repent to Him. We seek refuge in Allah from the evil within ourselves and from the evil of our deeds. Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide.

I bear witness that there is no deity worthy of worship but Allah alone, without partner, and I bear witness that Muhammad is His servant and Messenger. Allah Almighty sent him with guidance and the true religion. He delivered the message, fulfilled the trust, advised the nation, and strove in the cause of Allah as was His due until death came to him. May the peace and blessings of Allah be upon him, his family, his companions, and all those who follow them in righteousness until the Day of Judgment.

To proceed: It is my pleasure to meet with you today to discuss an important topic that concerns all Muslims: calling to Allah, the Exalted.

Allah Almighty says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."[Fussilat: 33]

The question in the verse implies negation, meaning: there is no better speech.

The purpose of using a question in a negative context is to convey two things:

First, the absence of this quality.

Second, a challenge to the listener to produce something better. The question carries a sense of challenge, meaning: If you have something better than this, then produce it. But we say: No one is better in speech than one who calls to Allah and does righteousness and says, "Indeed, I am of the Muslims."

Calling to Allah Almighty means calling to His law [Sharia], which leads to His favor. The call of the Messengers, peace be upon them, revolves around three things:

- First, knowing Allah Almighty through His names and attributes.

- Second, knowing His law [Sharia], which leads to His favor.
- Third - Knowing the reward for the obedient and the punishment for the disobedient.

Calling to Allah is one of the pillars of righteous deeds

Calling to Allah Almighty is one of the pillars of righteous deeds, without which no gain is achieved, as Allah Almighty says:

﴿وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Al-Asr: 1-3]

For advising one another to truth necessitates calling to the truth, and advising one another to patience necessitates calling to patience in the religion of Allah Almighty, in its fundamentals and branches.

Calling to Allah: Between moderation, excess, and negligence with examples

Calling to Allah Almighty has become, and remains, a matter of two extremes and a middle ground.

First the excess and extreme approach

The two extremes are excess and extremism, where the caller is overly strict in the religion, demanding that Allah's servants apply it to the letter and showing no leniency in anything the religion permits. Indeed, if he sees people falling short, even in recommended acts, he is greatly affected and goes to call these negligent people to prayer with harshness and severity, as if they had neglected an obligation. An example of this is:

The first example:

A man sees a group of people not sitting down when rising for the second or fourth rak'ah (unit of prayer), which scholars call the sitting of rest. He considers it a Sunnah (recommended practice), yet when he sees someone not doing it, he becomes harsh with them, asking, "Why aren't you doing it?" He speaks to them in a manner that suggests he believes it is obligatory, even though some scholars have narrated a consensus that this sitting is not obligatory, and that the scholars' disagreement on it revolves around three opinions:

- The first opinion: that it is recommended in all cases.
- The second opinion: It is not recommended at all.
- The third opinion: It is recommended for those who need it, so as not to burden themselves, such as the elderly, the sick, those with knee pain, and the like.

Some people then come along and make it very strict, treating it as if it were obligatory.

The second example:

Some people see a person who, after bowing, puts his right hand on his left, and say: You are an innovator, you must let your hands hang down, and if you put them on your chest that is an innovation and a reprehensible act, even though the matter is a matter of scholarly interpretation, and the evidence may be with those who say that the hands are placed on the chest after bowing, just as they are placed on the chest before it as well, because this is the implication of the hadith narrated by Al-Bukhari on the authority of Sahl bin Saad, may Allah be pleased with him, who said: **“People were commanded to put their right hand on their left forearm in prayer.”**

The third example:

Some people criticize those praying for even the slightest movement, even if that movement is permissible and there are similar or even greater examples in the Sunnah. They strongly condemn such actions, making this the sole point of criticism against these people, despite it being a permissible movement with similar or even greater precedents in the Prophet's (peace and blessings be upon him) teachings. This is excessive strictness.

One day, Abu Juhayfah (may Allah be pleased with him) was praying while holding the reins of his horse. The horse moved forward, so he (may Allah be pleased with him) gradually kept pace with it while praying until he finished. A man of this strict nature saw him and exclaimed, "Look at this man!"—Abu Juhayfah being a noble Companion (may Allah be pleased with him). When Abu Juhayfah finished his prayer, he explained to the man that such an action was permissible and that if he had let go of his horse, it would have run away and he wouldn't have found it until nightfall. Consider the wisdom, tolerance, and ease inherent in Islamic law.

The Prophet, peace and blessings be upon him, used to lead his companions in prayer while carrying Umamah, the daughter of Zaynab, the daughter of the Messenger of Allah, peace and blessings be upon him. This means that the Messenger of Allah, peace and blessings be upon him, was the grandfather of this child. He would lead the people in prayer while carrying this child; when he stood, he would carry her, and when he prostrated, he would put her down.

This shows movement and affection for the child, and it also shows that he was leading the people in prayer, so some might turn to see what the Prophet, peace and blessings be upon him, was doing with this child. Yet, the Prophet, peace and blessings be upon him, who was the most God-fearing of people and the most knowledgeable of what to fear, did this.

Another example:

A group of the Prophet's companions (may Allah bless him and grant him peace) gathered and inquired about his private deeds. **When they were informed, they considered the Prophet's deeds insufficient, saying, "Allah has forgiven the Prophet (may Allah bless him and grant him peace) his past and future sins, but we need to do more so that Allah may forgive our sins." One of them said, "I will fast continuously." Another said, "I will pray all night and never sleep." A third said, "I will not marry." When their words reached the Prophet (may Allah bless him and grant him peace), he said, "As for me, I fast and break my fast, I pray and I sleep, and I marry. Whoever turns away from my Sunnah is not of me."**

All of this indicates that we should not, indeed it is not permissible for us, to be extreme in the religion of Allah, whether in calling others to the religion of Allah, or in our own private actions.

Rather, we should be moderate and upright, as Allah Almighty has commanded us, and as the Prophet, peace and blessings be upon him, has commanded.

Allah Almighty says:

﴿وَأَنَّ هَـٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.” [Al-Anam:153]

The Prophet, may Allah bless him and grant him peace, said to his companions: **“Do not praise me as the Christians praised Jesus, son of Mary.”**

He took pebbles while he was walking from Muzdalifah to Mina. He took pebbles in his hand and said: **“O people, throw pebbles like these, and beware of extremism in religion.”**

Second the negligence approach

Conversely, there are those who are negligent in calling people to Allah Almighty. They see opportunities and circumstances suitable for calling to Allah, yet they squander them. Sometimes they squander them because Satan whispers to them that this is not the right time for calling, or that those being called will not accept their message, or other such discouraging thoughts that Satan instills in their hearts, thus causing them to miss the opportunity.

Some people, when they see someone disobeying them by neglecting a command or committing a forbidden act, hate them, feel disgusted by them, distance themselves from them, and despair of reforming them. This is a problem. Allah Almighty has shown us that we should be patient and seek reward from Him. Allah Almighty said to His Prophet:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

“So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?” [Al-Ahqaaf: 35]

Therefore, a person must be patient and seek reward from Allah. Even if he feels some resentment towards himself, he should attribute it to Allah Almighty.

And the Prophet, peace and blessings be upon him submitted when his finger bled in jihad, saying, “Are you but a finger that bled, and what you have suffered is in the path of Allah?”

This is the opposite of the first. Even if someone sees the matter with his own eyes and hears it with his own ears, he finds this matter contrary to Allah's law, yet he does not call people to righteousness and to avoid disobeying and defying Allah Almighty. Rather, we hear some people saying, "The Muslim community, which claims to be Muslim and faces the Qibla in prayer, must be one indistinguishable group, with no distinction between innovators and followers of the Sunnah." This is undoubtedly wrong, misguided, and dangerous, because truth must be distinguished from falsehood, and the people of truth must be distinguished from the people of falsehood so that the truth becomes clear. If all people were to merge and say, "We all live under the shade of Islam," while some of them adhere to an innovation that may take them out of Islam, this would not be acceptable to anyone who is sincere to Allah, His Book, His Messenger, the leaders of the Muslims, and the general public.

And there are people who are capable of calling to Allah; Because of their knowledge and insight, they see people neglecting certain things, but fear of being criticized or spoken ill of prevents them from speaking the truth. Thus, you find them falling short and being negligent in calling to Allah Almighty.

When these people look at those who adhere to the middle path and hold fast to Allah's religion as it is, they say: "These people are misguided! They are overly meticulous! They are rigid and extreme!" even though they are on the right path.

And when the extremists look at them, they say: "You are negligent; you have not upheld the truth, nor have you shown zeal for Allah Almighty."

Third the correct moderate approach

Therefore, we should not make the standard for severity and leniency what our whims and tastes dictate to us, but rather we should make the standard the guidance of the Prophet, may Allah bless him and grant him peace, and the guidance of his companions. The Prophet, may Allah bless him and grant him peace, outlined this for us in his words, his actions, and his state, may Allah bless him and grant him peace, clearly outlined it for us. So if the matter revolves around whether to be strict or lenient, meaning that I am in a difficult situation and I do not know whether the benefit is in strictness or in easing and facilitating, which should I take? I should take the path of easing, because the Prophet, may Allah bless him and grant him peace, said: **"Religion is easy."** And when he sent Mu'adh and Abu Musa al-Ash'ari to Yemen, he said: **"Make things easy and do not make them difficult, and give glad tidings and do not repel."** And when a Jew passed by the Prophet, may Allah bless him and grant him peace, and said, **"As-Samu 'alayk, O Muhammad"** - meaning, **"May death be upon you,"** Because **"as-sam"** means death—and the Prophet, peace and blessings be upon him, was with Aisha, may Allah be pleased with her, when she said, **"May death and curse be upon you!"** The Prophet, peace and blessings be upon him, replied**, "Allah is gentle and loves gentleness. Allah gives through gentleness what He does not give through harshness."** So, if we take this hadith and its last part, **"Allah gives through gentleness**

what He does not give through harshness," we understand that if faced with the choice between using severity or gentleness, it is better to use gentleness, trusting in the words of the Messenger, peace and blessings be upon him, **"Allah gives through gentleness what He does not give through harshness."** Whoever wants to understand this should try it. If you confront the person you are calling to Islam with harshness, he will become disgusted and repelled, and will respond with similar harshness. If he is an ordinary person, he will say, "I have scholars who know more than you." If he is a student of knowledge, he will argue with you, even with falsehoods that are as clear as day, and which he also sees as clear as day, but he insists on winning because he did not find gentleness, kindness, or a call to Allah with wisdom and good counsel from you.

Truth is only hidden from two types of people:

Those who are averse to it and those who are arrogant.

As for those who approach the truth with submission and obedience, they will undoubtedly be guided to it.

Among the forms of extremism is that exhibited by some parents in our time. While young people—praise be to Allah—both male and female, are increasingly inclined to follow the Sunnah as much as possible, some parents harass these young men and women in their homes and workplaces, even forbidding them from doing good deeds. This occurs despite the fact that there is no harm to the parents in performing these good deeds, nor to their sons or daughters.

For example, some parents tell their children: "Don't perform too many voluntary prayers, don't fast on the three white days, or on Mondays or Thursdays," or similar occasions. Yet, this does not harm the parents in any way, nor does it prevent them from fulfilling their needs. It is not detrimental to the son's intellect, physical well-being, or studies, nor is it harmful to the daughter. I fear that these people's prohibition of their children stems from a hatred of truth and Islamic law, and this is dangerous. For one who hates truth or Islamic law may be led to apostasy, because Allah Almighty says:

﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾

“That is because they disliked what Allah revealed, so He rendered worthless their deeds.”[Muhammad: 9]

And deeds are only rendered worthless by apostasy from Islam, as Allah Almighty says:

﴿وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾

“And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.” [Al-Baqarah: 217]

This is an example of the severity of guardianship.

As for children, both boys and girls, if they are following the path and adhering to Allah's law, they are not considered extremists.

Conversely, there are some children, both boys and girls, who are harsh with their parents, to the point that they cannot tolerate even permissible things. They expect their father, mother, or siblings to be at the same level of commitment to Allah's law as they are. This is incorrect. If you see them committing a wrong, your duty is to forbid them from it. However, if you see them falling short in something they can be excused for, such as neglecting some recommended acts, then you should not be harsh with them. Similarly, in matters of scholarly disagreement, if they are relying on the opinion of a scholar, you should not be impatient with them or harsh with them.

Moderation between excess and negligence

What is required of a person, whether he is calling others to Allah or worshipping Allah, is to be moderate between excess and negligence, steadfast in the religion of Allah Almighty, as Allah commanded the Prophet (peace and blessings be upon him) in His saying:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴾

“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].” [Ash-Shuraa: 13]

Establishing the religion means adhering to it correctly, as Allah Almighty has prescribed, and not being divided over it. He, the Exalted, has forbidden this because division poses a great danger to the nation, both individually and collectively.

Division is a painful and regrettable matter. Because if people become divided, as Allah Almighty said:

﴿وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ﴾

“And do not dispute and [thus] lose courage and [then] your strength would depart;” [Al-Anfal:46]

Then if people become divided and dispute, they will fail, lose, and their strength will depart, and they will have no weight. The enemies of Islam, whether they outwardly claim to be Muslims or are enemies of Islam outwardly and inwardly, rejoice in this division. They are the ones who ignite its fire and sow enmity and hatred among these brothers who call to Allah Almighty. Therefore, it is obligatory for us to stand against the plots of these enemies of Allah Almighty, His Messenger, may Allah bless him and grant him peace, and His religion, and to be one hand, and to be brothers united upon the Book of Allah and the Sunnah of His Messenger, may Allah bless him and grant him peace, as the predecessors of the nation were in their conduct and their call to Allah Almighty. Violating this principle may lead to a great setback, and division is the delight of the eyes of the devils among mankind and jinn. Because the devils among mankind and jinn do not want the people of truth to unite on anything; rather, they want them to be divided, for they know that division weakens the strength gained through adherence to unity and turning to Allah Almighty. This is indicated by His saying, may He be exalted:

﴿وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ﴾

“And do not dispute and [thus] lose courage and [then] your strength would depart;” [Al-Anfal: 46]

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.” [Al-Imran: 105]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ﴾

“Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything.” [Al-Anam: 159]

﴿ ۞ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ﴾

“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.” [Ash-Shuraa: 13]

So Allah Almighty has forbidden us from division, and has shown us its dire consequences, and it is incumbent upon us to be one nation, and one word, even if our opinions differ on some issues, or on some means; Disunity leads to corruption and disarray, and causes weakness. The Companions (may Allah be pleased with them) had disagreements, but they did not become divided, nor did they harbor enmity or hatred. Disagreements even occurred during the time of the Prophet (peace and blessings be upon him). For example, the Prophet (peace and blessings be upon him) told his Companions, **"None of you should pray the afternoon prayer except in Banu Qurayza."** They (may Allah be pleased with them) left Medina for Banu Qurayza, and when the time for the afternoon prayer arrived, the Companions disagreed. Some said, **"We will not pray except in Banu Qurayza, even if the sun has set, because the Messenger of Allah (peace and blessings be upon him) said, 'None of you should pray the afternoon prayer except in Banu Qurayza.'"** We say, **"We hear and we obey."**

Some said that the Prophet (peace and blessings be upon him) meant by this to encourage hastening to go out, and when the time came, to perform the prayer on time. This reached the Prophet (peace and blessings be upon him), and he did not rebuke any of them, nor did he reproach them for their understanding. They themselves did not separate because of a difference of opinion in understanding the Prophet's (peace and blessings be upon him) hadith. Thus, we should not separate, but rather be one nation.

Someone might ask: If the one who disagrees is an innovator, how should we deal with him?

I say: Innovations are divided into two categories:

The first category: Innovations that constitute disbelief.

The second category: Innovations that are less severe.

Our duty in both categories is to call those who claim to be Muslims, and who hold both innovations that constitute disbelief and those that are less severe, to the truth by explaining the truth clearly, without attacking their beliefs unless we know they are arrogant and refuse to accept the truth. Because Allah Almighty says to the Prophet, peace and blessings be upon him:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.” [Al-Anam: 108]

Therefore, we first call these people to the truth by explaining it and clarifying it with its proofs. The truth is acceptable to every person of sound nature. If we find stubbornness and arrogance in them, then we explain their falsehood, knowing that explaining their falsehood without arguing with them is obligatory.

As for boycotting them, this is a consequence of their innovation (bid'ah). If the innovation constitutes disbelief, then those who hold it must be shunned. If it is less than that, then we consider the matter. If there is a benefit in shunning them, we do so; if there is no benefit, we avoid it. This is because the fundamental principle regarding a believer is that it is forbidden to shun him, as the Prophet (peace and blessings be upon him) said: **“It is not permissible for a believing man to shun his brother for more than three days.”** Therefore, every believer, even if he is a sinner, is forbidden to shun unless there is a benefit in doing so. If there is a benefit in shunning him, then we shun him, because shunning is a remedy. However, if there is no benefit in it, or if it increases the sin and transgression, then what has no benefit is best left unshunned.

The solution to this problem—that is, the problem of division—is to follow the path of the Companions (may Allah be pleased with them) and to understand that this difference of opinion, arising from scholarly interpretation in a place where such interpretation is permissible, does not have an impact. Rather, it is in reality a form of consensus. Because each of us took what he saw based on what the evidence required, then the evidence is before all of us, and each of us took his opinion only because it was the evidence required, so it is incumbent on each of us not to have anything in his heart against his brother, but rather it is incumbent on him to praise him for what he went to, because this disagreement is the evidence required by him.

If we were to compel one of us to accept the other's opinion, then compelling him to accept mine would be no more valid than compelling me to accept his. Therefore, we must transform this disagreement, which stems from differing interpretations, into harmony, so that unity may prevail and good may be achieved.

If intentions are pure, then solutions are easy. However, if intentions are not pure, and each person is enamored with his own opinion and indifferent to others, then success will be far off.

Allah has enjoined upon His servants unity, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him] And hold firmly to the rope of Allah all together and do not become divided.” [Al-Imran: 102-103]

This verse is indeed a profound admonition for humankind.

I ask Allah Almighty to make me and you among the rightly guided and the righteous reformers. He is Generous and Kind. Praise be to Allah, Lord of the Worlds. May Allah’s prayers and peace be upon our Prophet Muhammad, and upon his family and all his companions.